

AN ABRIDGEMENT
OF THE LIFE OF
S. FRANCIS
X A V E R I U S
OF THE SOCIETY OF
I E S U S
NEW APOSTLE OF INDIA
AND JAPONY.

Together with some few of the innu-
merable Authentical Miracles
wrought by him of late years.

By W. B.

*Rabbi, We know that you are a master come
from God, for no body can do these
signes which you do, vnles God
be with him. John. 3. v. 2.*



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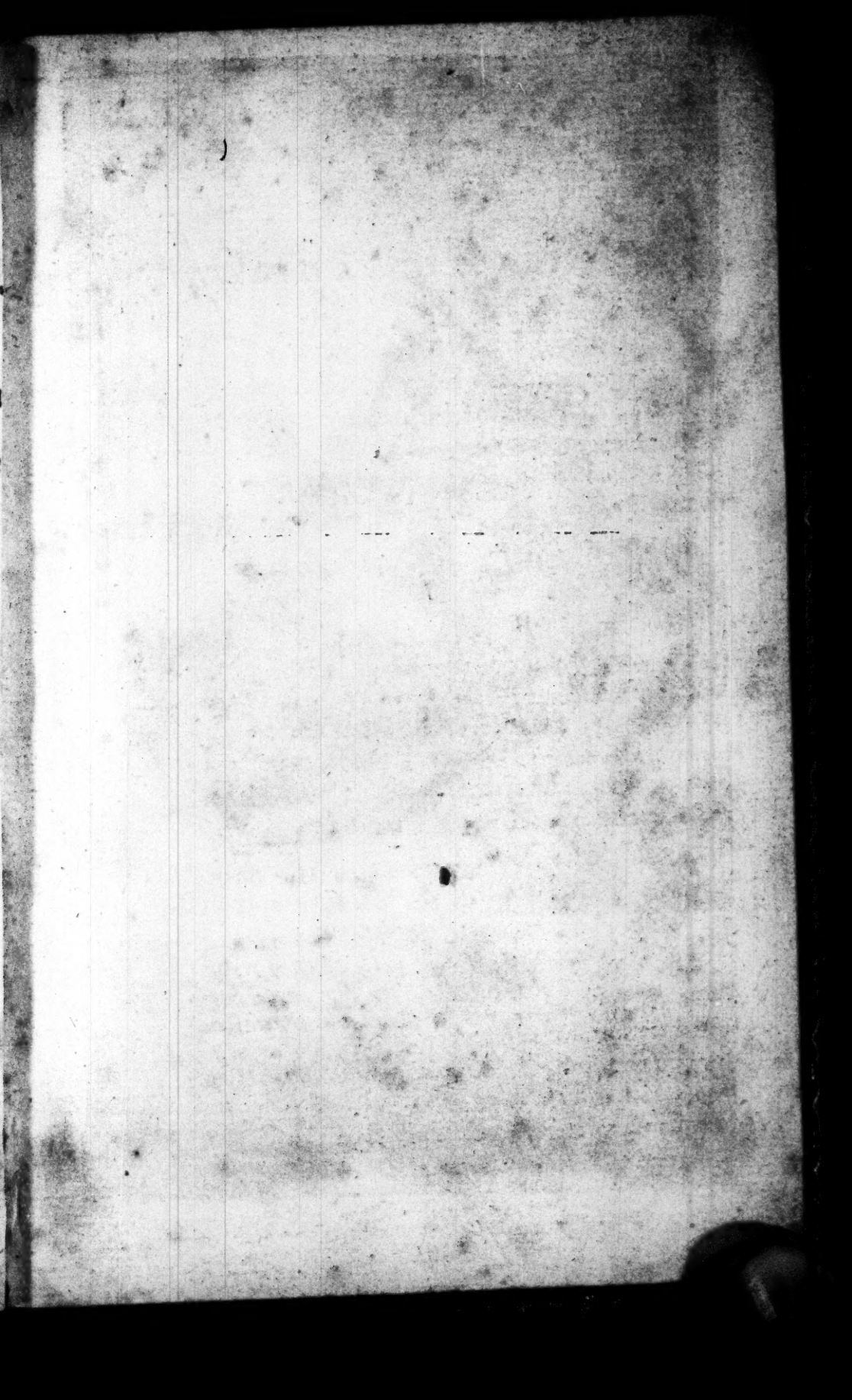
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S. FRANCIS XAVERIUS

*his manner of exercising acts of
the loue of God.*

Translated out of his own hand-writing.

O God! I loue thee.
Nor do I loue thee, to the end that thou
shouldst saue me:
Or, because thou dost punish with eternal fire
Those who do not loue thee.
Thou, Thou, my Iesus, didst embrace
All me vpon the Cross.
Thou sufferedst nayls, a spear,
And many an ignominy,
Innumerable Dolors,
Sweats, and Anguishes,
And Death. And this for me:
Yea for me a sinner!
Why then should I not loue thee
O most louing Iesus?
Not to the end that thou shouldst saue me
in heauen:
Or, least thou shouldst eternally damne me:
Nor out of hope of any reward.
But, as Thou hast loued me,
So I loue, and will loue thee.
Only, because thou art my King:
And only, because thou art God. Amen.





**S. FRANCIS XAVERIUS of the Society of
IESVS Apostle of the Indies and Iapony.**

A PRAIER IN HIS HONOR.

*O God, who wast pleased to gather to thy church
the nations of the Indies by the preaching and
miracles of S. FRANCIS: Vouchsafe mercifully to
grant, that we, who reverence his glorious merits,
may also imitate the examples of his Vertues,
through our Lord Iesus Christ. etc.*

*This picture hath touched his holy Reliques: and by such like
pictures many have received diuers favours. 1666.*

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AN ABRIDGEMENT OF THE life of *S. Francis Xaverius.*

S. FRANCIS XAVERIUS by Gods grace new
Apostle of the Indies and Iapony, had for the place of
his Natiuity the Castle of Xauier in the Kingdom of Na-
uar; for his extraction, he was descended from noble
Ancesters; for his education, his Parents no less Pious then
Honorable, taught him from his childhood to fear God,
and keep himself pure from sin; when he was mature for
studies, they sent him to the Famous Vniuersity of Paris
where he was first a scholar, and afterwards a Master of
Philosophy, but leauing those profaner sciences, he betook
himself to the sacred and more certain studies of Diuinity
in the same Academy. Here he happily fell into the Com-
pany and acquaintance of *S. Ignatius*, who by his holy prai-
ers and other Pious endeauors drew him to a more strict and
perfect Kind of life, and made him one of his first Compa-
nions in Founding the Society of *Iesus*. Being now entred
into the strait way which leads vnto life, he most seuerely
mortified his body according to the example of the an-
cient holy Fathers. For by a seuerer Interdict he denied him-
self the vse not only of flesh and wine, but also of wheaten
bread, contenting himself with cours and less sauiory meats,
and these also in a very sparing quantity. Morouer oftenti-
mes he wholly abstained from all Kind of food, sometimes
for two, otherwiles for three daies together: this for his
diet: his sleep also was very sparing and short, and this
ether vpon the ground or a poor bed which was little better.
Nor wanted he other inuentions to afflict his poor body, of-
tentimes making it all on a goar blood with cruel iron
whips. To omit the holy renenge he took vpon himself for
the leuity of his youth, girding about his thighes so strait;
with certain litle cords as the flesh yeelding to them and
growing ouer them, they could not be loosed but by an
euident miracle. Thus he treated his own body; but he was
not more seuerer to himself then he was good and charita-
ble to others. The comon hospital was his ordinary lodging
where

wherefoever he came; in which he assisted both the soules
and bodies of those infirm people with such cheerfulness and
alacrity, as those humble charitable services were commonly
called his delights, with such mortification and triumph over
nature, as he oftentimes drunck vp that filthy water, with
which he had washed horrid and incurable vlcers: nay his
story testifies how, that he might overcome that horrible
which nature hath of poor Lazars, laying his mouth to
ferid vlcer, he greedily sucked ont the purulent matter.
This glorious victory over himself, God Almighty rewarded
with a strange delight, which he euer after took in
those humble offices of charity. Moreover, he performed these
offices of corporal and spiritual charity with such diligence
and constancy, as no weaknes or sicknes of his own body
could make him interrupt them. Hence, at *Bolonia*, when he
was become a very picture of death, by the hardship he en-
dured, continual labors, and a quartan ague, he would
not for all this giue ouer his publick preaching, catechizing
of children, visiting of prisons and Hospitals; nay when he
was tyed to his bed in the Hospital at *Mozambique*, by a ma-
lignant dangerous feauer, he made shift to scramble out of
it, to assist a poor frantick mariner who lay raving vpon
the ground, first carrying him to his owne bed, and then
restoring him to his senses, and afterwards to the grace of
God by administering him the holy Sacraments. Nor was his
piety to God himself less admirable and notorious, then was
his charity to the poor of God for Gods sake. Such was his
vnion with almighty God, and such the seruor of his spirit
in holy prayer, as he spent whole nights in it; nor, when he
was vpon the sea, were eminent dangers of death and most
terrible tempests able to make him break it off, or in the
least to disturb the quiet of his holy soul: and sometimes he
was seized vpon by such a sacred extasy, as with his eyes fixed
vpon heauen he was lifted vp by diuine force from the earth
with his face so enflamed, as he liuely represented the burn-
ing charity of the Angels; nor being able to bear the heat
of diuine loue, oftentimes he exclaimed, *satis est Domine, sa-
tis est, It is enough Blessed Lord, it is enough*. Nor had the holy
ly Saint God Almighty in his heart and mouth, only what

was awake, but also while he slept he was often heard
with ravishing sweetnes to cry out : O my good Iesus !
O whom my soul loves ! O my Creator ! my Lord ! But
perhaps honors and dignities would make him change
these his pious, and humbly charitable manners ; no
such matter. For *John* the third King of *Portugal* of worthy
memory, demanding some of *S. Ignatius* his companions,
for the propagating of the Gospel in the vast regions of the
East Indies, *Francis Xaverius* by the advice of *S. Ignatius*,
was pitched vpon by his Holiness *Paul* the third, who endow-
ed him with most ample power, and dignity of Apostoli-
cal legat which not withstanding, he would not accept
either of a seruant to assist him, or money, or any thing els but
a poor coat, and a few bookes which he thought, he should
not finde in the Indies, Professing, that he had made a vow of
pouerty, and he was resolved to keep it, hoping that our Lord
would provide him what was necessary for his seruice, and that
he had no need of a seruant so long as our Lord preserved his
hands and feet, as for going to the Kitchin and accommodating
his Chamber he did not think it would diminish his Religious
Authority, so long as he did not hereby offend God. The gouernor
of India with whome he embarked, could not perswade
him to sit at his table, the allowance of other passengers he
accepted of, but without eating any thing of it, he distributed
it amongst the necessitous, as for himself, he liued vpon what
he begged in the ship, with an vnwearied charity seruing
the sick night and day in the most abiekt offices: his bed, as
at last it was ordinarily the ground, so at sea it was the cable of
the ship. Being arriv'd in India he immediately betook him-
self with a fervor of spirit truly Apostolical to preach the
Gospel, and with such fruits, God Almighty cooperating by his
holy grace and euident miracles, as that he not only refor-
med the depraued manners of the Christians he found there,
but also regenerated to God many hundred thousands of
the Infidels by the sacred waters of Baptisme. For not only
amongst the *Indians*, *Brachmans*, and *Malauarians*, Aposto-
lical preaching, which long ago had flourished there, but by
the fraud of the enemy of mankind was now quite aboli-
shed, by *Xaverius* was reuiued, but also he first preached the

Gospel of Christ to the *Parauians*, *Malaians*, *Iaians*, *Amou-
nians*, *Malacensians* and *Iaponians* and brought many King-
and great Princes of those nations to submit their Kingdoms
to the sweet yoke of Christ. In order to these great con-
fessions, he was miraculously endowed with the perfect know-
ledge of different languages: sometimes when he spoke only
in one language, diuers people of different languages vnder-
stood him at the same time. What he suffered for the name
Christ in his Apostolical labours is incredible. For in those
vast Regions, he went through diuers Kingdoms, alwaies
afoot, and very often barefoot, and alio through scorching
Sands, he was oftentimes persecuted with contumelies, re-
proches and scoffes, nay with blowes and stones, he often
suffered shipwrack, he endured watchings, cold and naked-
nes, hunger and thirst, contracting by his continual and vn-
supportable labours, most grievous sicknesses: but with the
great Apostle he contemned his life, that he might contum-
mate his course and ministry of the Gospel, which he had re-
ceiued. And which is not a little admirable, amidst these
and his other singular vertues, and great things which he
did and suffered for God, he was so humble, that he alwaies
wrote vnto his Superior S. *Ignatius* vpon his knees: and as if
he had been the vnworthiest of all, he would be exercising
himself in the most abject offices of the house: he wore such
poor and patched cloths, as the boys in the street, langhed
at him. But he did not more contemne himself then God.
Almighty honored him both aliue and dead; mercifully re-
newing by his seruant *Xauerus*, the miracles and prodigies
he heretofore wrought to confirm the Doctrine of his first
Apostles. Besides his miraculous speaking of diuers lan-
guages, the Acts of his Canonization (to omit many other eu-
ident miracles there recorded) make mention of fise and
twenty raised by him from death to life. One of which was
resuscitated in the maner folloving, At the promontory of
Comorino, as this seruant of God was vpon a time prea-
ching in a certain Church to the Infidels, and by reason of
the hardnes of their hearts, without effect: hauing first praised
to Almighty God, he commanded a graue to be opened, in
which was buried one that dyed the day before, signifying
to the

ould again come to life, to confirm the truth of the Christian Faith, the dead corps then being taken vp, and the sheet opened in which it was wrapped, hauing again made his praier to God, he commanded the dead man to liue, who presently to the amazement of all, rose vp alieue. By which so notorious a miracle not only those who were present, but also many others were moued to belieue in God. If this be true, as is most certain, then no man, can upon good grounds be lieue the Christian Faith, but he must also belieue the Roman-Catholik Christian Faith, for the Roman-Catholik Christian Faith, was the Faith which S. Francis Xauertus preached to those Infidels, and which God Almighty by this and many other euident miracles confirmed. Nor did Christ our Lord endow this his new Apostle, only with the grace of working miracles but also with the gift of Prophecy. Frequent euents which he foretold proued him a Prophet. At length, after he had vndergon innumerable and extraordinary labors, after he had confirmed the Roman-Catholik Faith by miracles of all kinds wrought by him, and after he had left the world many rare examples of Apostolical vertues, he went from Sanciano an Iland of China to heauen, vpon the second of December, on a Friday, in the year, 1552. His Feast notwithstanding is Kept vpon the third of December. He liued fifty five yeares, twelue of them as a Religious of the Society of Iesus, ten and seauen months of those twelue as an Apostle of the Indies. His body after his death was twice or many months buried in quick lime, yet notwithstanding it remains incorrupt to this very year 1666: and is Kept with great veneration at Goa the Metropolis of the East Indies. It being brought to Malacca did immediately free that City from a most terrible plague. God Almighty through the intercession of this his seruant has wrought diuers miracles of late years, which haue been approued by Seuerall Prelates in their particular Diocesses. The Bishop of Malacca reckneth eight hundred wrought in his Diocesse alone. Pot mo a towne of Calabria recounts two hundred forty two wrought in one year, to wit in the year 1652. And yet nerer vs, Flanders rings of the late miraculous

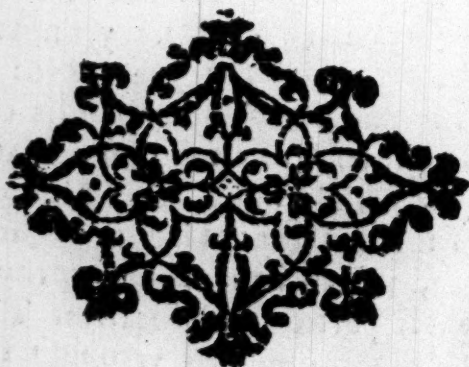
ious fauours obtained by the merites of this *S. Francis*
our daies. He has cured madnes, witchcraft, blindnes, de-
nes, sore eyes, necks, arms, breasts, leggs, and other parts
mans body; women in childbearing, and such as were
danger at sea haue found him propitious; other, he
freed from ruptures, palsy, and gout, he has driven away
kinds of feauers and deadly diseases, as the sole refuge
the sick and afflicted. God grant that our poor Country
England also, may glory in his protection, and supernatur
graces: and no doubt but she will, if she be not wanting
making her addresses to him. *Amen,*

To the greater glory of *God* and *S. Francis Xauerus.*

Ex Bul. Canon. & vit.

Imprimatur

L. C. de Longueval



A M I R A C L E

Wrought at *Naples*, vpon R. F. *Marcellus*
Mastrilli of the Society of *IESVS*.

An. Dom.
1634



BOVT the end of the
year 1633. my Lord the
Count of *Mount-Royal*,
then viceroy of *Naples*,
hauing designed to cele-
brate, in his own Palace,

a magnificent Solemnity, in honor of our Bles-
sed Lady, vpon the Sunday within the Octaue
of her Immaculate Conception; he ordained a-
mongst other preparations, that four Altars
should be erected, at the four corners of the
Court of his Palace; & to the end that nothing
should be wanting at them, he assigned the
care of adorning of them, to four of the chief
Nobility of the City. One of which hauing
the relation, both of a Kinsman, and also of
a familiar freind, to R. Father *Marcellus Mas-*
trilli, he intreated the said Father to assist him,
in the erection of the Altar committed to his
charge; who most willingly yeelded to his re-
quest; such was his desire to concurr, in any
manner, to the aduancement of the honor, of
the

the euer Blessed Virgin ; and all things succeeded very happily. Only at night, the solemnity being now ouer, as they were taking down the ornaments of the Altar, Father *Marcellus* from below, giuing directions, to one that was loosning the hangings aboue, by I know not what chance, he aboue let fall a hammer, of about two pound weight, from a loft thirty palms high, vpon the head of the Father, which so wounded him in the right temple, that he fell down half dead vpon the ground. Being perceiued to be dangerously wounded he was immediately carryed home, and the wound instantly searched, but more exactly the day following, by the surgeons, who iudged him to be in euident danger of his life. For besides the grievousnes of the wound, vpon the fourth day, he was seized vpon by a violent feauer, accompanied with a defluxion vpon his right eye, & certain other distempers, for the most part, mortal. In such sort, that after diuers consults, and applications of most soueraign remedies, but all in vain, vpon the one and twentieth day of his distemper, which was looked vpon as a critical day, both the Physitians and surgeons, gaue him ouer for a dead man. For that all vpon the sudden, vpon the beginning of this day, which was the first day of the New year, he began to faint, and to feel certain grievous pains in his stomack, and was not able to eat any thing, no nor euen to open his mouth, but a very litle, to receiue any nourriture, for that the nerues of his jaws and muscles, were become vseruiceable. Other signes of present death

death did also discover themselves. Wherefore many Physicians of cheif account, professed openly, again and again, which afterwards also they attested vpon oath, that *Marcellus* was not curable by any human power. So that his friends desired of them, that if they could not saue his life, that at least they would prolong it for some hours, by thrusting some litle bits of meat in to his mouth by force. But his mouth was shut so close, as that the surgeon vpon the second of Ianuary, very hardly, by litle and litle, opened it with two Spoons; and yet notwithstanding, nether art nor force, nor counsel or command of superiors, was able to make the despaired patient, to swallow down, euen som few drops of liquid sustenance, much less to eat any thing, which was solid. Besides what has been said, such a vehement cold and chilness seized vpon his whole body, as they were not able to expell or mitigate it, by any fomentations, nor euen by the application of fire it self. Wherefore *Marcellus*, giuen ouer by the Doctors, and despaired of by all human art, expects death euey hour.

In the time of this his sicknes, he was often visited by one, who appeared vnto him in a white soldiers coat, with a cross vpon his breast; who often asked him, whether he had rather dy, or liue? whether there were any thing, he desired he should ask for him of heaven? whether he desired a wax-taper, or a Pilgrims staff, both which he brought in his hand? *Marcellus* alwaies answered, he was indifferent to any thing, might he but more sincerely serue

the Diuine Majesty. Vpon another day, *Marcellus* took the freedom, to ask the warrior, whether death, or a journey, [for those were the things, which were signified by the Taper & Pilgrims staff] were decreed for him in heauen? The warrior answered him, he would consult the Diuine Majesty, and in due time, and that very shortly, let him know; but at present, he said it was not lawfull for him, to reueal those secrets.

Marcellus being now, as was said, despaired of, the same warrior appeared to him again, but attended by a troop of very many others: concerning whom, the Sick person asking, who they were, and particularly, whether they were not Iaponian Martyrs, nothing more was at present answered him, but that they were his friends, and those who would earnestly comend him to almighty God. The same together with the same attendants, appeared to him immediately before the three daies, in which he was prodigiously cured; and *Marcellus* demanding, whether perhaps they were not souls, that were in Purgatory? the warrior answered him again, that they were his dear friends, and those which were very solicitous for all his affairs; but with all told him, that the souls in Purgatory were not a litle sorry for his sickness, by reason whereof, they wanted his help and suffrages. Wherefore, replied the Father, methinks it were fitting, I should procure some Masses and Praiers, to be said for theyr relief by others. By all meãs, subjoynd the warrior, it were very good to do so, nor will they be

wan-

wanting to return your Charity, and so disappeared. And *F. Marcellus* procured, many holy sacrifices and prayers, of his friends, for the faithful departed. Who this was, which appeared in a soldiers habit, is not known, but out of a letter of *F. Marcellus*, to his freind *M. Antony Tellex*, in which, he wishes that his beloued Father, *S. Francis Xaverius*, would vouchsafe, also to visit him, in a white garment, with a Cross vpon his breast, with a taper and pilgrims staff in his hands, attended by his Royal Train, according to his wonted manner. And indeed *S. Xaverius* at this time, often and familiarly appeard vnto him, sometimes by night, otherwhiles by day, now as he was a praying, and then as he was conuersing with others, sometimes sitting by his bed-side comforting of him, bidding him be of good courage, and in fine filling his soul with a heauenly sweetnes.

But now when there was no expectation of any thing but death, *S. Francis Xaverius* signified to a noble matron, that *Marcellus* would not dy of that sicknes, but was destined to do great things and charged her, immediately to acquaint her Confessarius hereof, that he might afterwards be a witnes of the prediction.

F. Marcellus prepares himself for death, & rather to satisfy his deuotion, then that he had any hopes or desire of life, with leaue of superiors, makes a vow of going into the *Indies* for the help of souls, in case he should recouer; for now he desired nothing of almighty God, but either Death, or the *Indies*. After

this, towards night, was administred him the Sacrament of Extreme Vnction: the diuine Viaticum of the Holy Eucharist, he was not able to receiue, by reason of the hard and close compression of his jaws. Wherefore he desired, a picture of his patron *S. Francis Xauierius*, should be brought into his chamber, and immediately one was brought out of the next room, which represented the Saint in the habit of a pilgrim. The sick person earnestly besought him, euer and anon applying his holy Relicks to his throat, that he would not permit him to depart out of this life, without receiuing the Diuine Sacrament. In the morning, assured that his prayers were heard, he called for the holy Eucharist, which he swallowed down without any difficulty. This day, which was the third of the New year, he spent betwixt life and death. Notwithstanding, that very night, he told two Fathers, he must say Mass the next day, and they asking him where, whether perhaps in heauen, for they imagin'd him to be out of himself, he answered, where he knew not, but that he should celebrate the next day, he affirmed again, & with such confidence, as if it had been reueald to him from heauen. Nay, that very night, he treated with *F. Vincent Carrafa*, then Rector of the College, and afterwards General of the whole Society, concerning his going into the *Indies*, as if he had been certain of it.

And now it was about eight a clock at night, when *Marcellus* himself thought that he had not a quarter of an hour to liue, and all things

things were ready for his funerals. Many of his brethren of the Society were about him, part of the praying, others by pious speeches comforting of him, as the time required. Amongst others, there sat by his bed-side, on his right hand, *F. Iulius Cesar Recupitus*, to whom with a small and weak voice, he spake in this manner. I seem to my self to be in a certain valley, and to see a little ray of light a great way off. And a while after he spoke again, and said that he saw as it were a globe or ball descending from heaven, and in it *S. Francis Xavierius* in a most resplendent glory, and with so pleasant and amiable an aspect, as that in a moment he had driven away all grief from his heart, and infused into his soul, such, and so lasting a sweetness, as he could not though he neuer so much desired it, as he afterwards testified, excite in himself, any sense of grief and sorrow; which he most earnestly endeavored to do, when all alone he was carried in the same coach with the corps of his dead mother, of which we shall speak afterwards, inso-much, that the memory of *S. Xavierius* his gracious and sweet countenance recurring, instead of grief & tears, he was compelled against his will to laugh. *F. Recupitus* interpreting those his words, as if he had received some spiritual consolation in his soul, endeavored to excite him to a firm hope of eternal happines. Then *F. Marcellus* sayd some body calld him by his name, but with a low voice: *Marcellus, Marcellus*; & admiring at it, exclamed; Alas! I do not hear well, and stretching out his hand,

gave a signe to those which were present to be silent. Then shutting his eyes, he remained quiet as it were musing or harkning for a litle space, vntil being calld again, he cried out; *Hinc, Hinc vocor*, I am called hence, I am called hence. And instantly he that but euen now was not able to stirr himself, turnd his body and face to that side of the bed whence the voice came. Those which were about him, astonished hereat, fix their eyes more stedfastly vpon him, and they hear him speak with a low voice, and giue answers as if he were discoursing with some body, but can hear no body speak to him. They interrupt him calling vpon him, but he takes no notice of what they say; insomuch, that of those which were present, some thought he was visited by some body from heauen, others that out of himself he talked idly. *F. Marinus Fontanorosa* prefect of the Infirmary, that he might better hear and see, what *Marcellus* said and did, put himself betwixt his bed and the wall. The brother who had care of the sick following him, hindered by an inuisible power, was not permitted to go on by *S. Xaverius* who stood in his way. *Father Marinus* vnderstood all that *F. Marcellus* said, clearly and distinctly. *F. Marcellus* hauing turnd himself towards the picture, of *S. Francis Xaverius* in the habit of a Pilgrim, seeming to himself to be wholly abstracted out of the sight of the chamber where he was and all things els, he saw *S. Xaverius* standing betwixt himself and the picture, in his full proportion, and in habit very like the manner

manner of his representation in the said picture, his countenance gloriously resplendent, and far surpassing all human features in grace and amiableness. To him, *S. Xaverius* with a pleasant countenance, Thus *Marcellus*, what do we do? Had you rather dy or go into the Indies? *Marcellus* made answer, That liked him best, which was most pleasing to Almighty God. The Saint goes on. Do you remember, that yesterday in the presence of your Provincial you made a vow to go into the Indies, in case you recovered? I do remember it, answered *Marcellus*. Go to then, said *S. Xaverius*; say after me: and immediately the Saint recited the Formula of the Vows made by all of the Society of *JESUS* in the end of their Novitship, interposing certain clauses, which are noted in a different character: all which words as they were repeated by *Marcellus*, were heard by *F. Martinus*; nay, *F. Marcellus* not hearing perfectly some of the words recited by *S. Xaverius*, the Saint smiling repeated them again. The words by which *S. Xaverius*, incited *F. Marcellus* to devote himself to Almighty God, were these following.

Almighty and everlasting God, I *Marcellus Mastrilli*, though every way most unworthy of thy diuine sight, yet cōfiding in thy goodness and infinite mercy, and moued with a desire to serue thee, do vow before the most sacred Virgin Mary, and thee Holy Father Francis *Xaverius*, & the whole court of heauen, to thy Diuine Majesty, Pouerty, Chastity, & Perpetual obedience in the Society of *JESUS*; and

„pecially the Apostolical mission of the Indies, which
 „I also vowed yesterday before my Father Promis-
 „cial: & I promise to enter into the same So-
 „ciety, with intention to spend my whole life
 „in it, vnderstanding all according to the con-
 „stitutions of the same Society, and the Decrees
 „made by Holy Father Francis Xauerus concerning
 „the Indian expedition. Wherefore I humbly be-
 „seech thee of thy immens bounty & clemency,
 „by the blood of JESUS CHRIST, & merits of
 „holy Father Francis Xauerus, that thou wouldst
 „be pleased to admit as an odor of sweetness
 „this holocaust, and vow made by me though most
 „unworthy; & as thou hast given me to desire,
 „offer, and vow this, so thou wouldst also give
 „me abundant grace to fulfill it, and to shed my
 „blood for thy love.

This being don, the Holy Father told him
 he was cured; & commanded him in thanks gi-
 uing for the fauor receiued, to kiss the wounds
 of Christ crucified, whom he held in his hands.
 Which he hauing deuoutly, and affectuouly
 don; the Saint asked him if he had any of his
 Relicks. Haue you my Relicks? *Marcellus*
 answering that he had, and taking them from
 vnder his pillow where they lay, S. Xauerus
 subioyned; Let them be dear to you. Haue you
 not also Relicks of the Holy Cross? *Marcel-
 lus* answering that he had. Go to then, said
 the Saint, apply them to the part affected. *Mar-
 cellus* instantly applied them to his temple which
 was wounded. But S. Xauerus making a signe
 with his head, that that was not the place, chan-
 ging his staff out of his right hand into his
 left,

and laying his hand vpon the hinder part of his head, he signified that there lay the force of his distemper, and to that the Reliquary was to be applied, which the sick man hauing don, the Saint forthwith, bad him repeat after him, what he should say. Which was as follows. All hail wood of the cross; All hail most precious cross; I dedicate my self wholly to thee for euer: And I humbly beseech thee, that thou wouldst wouchsafe to graunt me, though most vnworthy, the grace and fauor to shed my blood for thee, which the Apostle of the Indies did not deserue to obtain after all his labors. And a litle after.

I renounce my parents, family, friends, Italy, and whatsoeuer may retard my mission into the Indies: and wholly consecrate my self to the sauing of souls in India, in the presence of Holy Father *Francis Xaverius*, my, my Father, Which two last words, *Marcellus* added of himself; and the Saint smiling approued of them, and pleasantly snbjoynd: Be of good courage, and be merry for the future; and repeat these acts euery day: and so vanished, *Marcellus* his sicknes vanishing with him. For their discours being ended *Marcellus* was sound and whole, and absolutely restored to perfect health, without feuer, without palsy, without defluxions, without wound, without faintnes, weaknes, palenes, meagernes, yea sound, whole, strong, lusty. Then with a cheerful countenance to the prefect of the Infirmary, thus: Dear Father I am hungry, giue me some thing to eat. Whilst meat was prouided, he desired those
which

which were present, to recite alowd the solempne praier of *S. Francis Xaverius*, and would haue this versicle, *Ora pro nobis Sancte Franciscus Xaveri*, *S. Francis Xaverius pray for vs*, repeated thrice, and he answered, *Ut dignus efficiar promissionibus tuis*, That I may be made worthy of thy promises. This being done and meat brought those about him, were in the beginning at a stand, what they should best do: and went about to cut his meat into litle bitts, that he might more easily get it down. But he with a cheerful countenance smiled at theyr vain fear, and sitting vpright in his bed, without any thing at his back, fell vpon some of the more solid meat: finally he professed that by the help of *S. Francis Xaverius* he was perfectly well, and so strong that he was able to rise out of bed, and that the next day he would celebrate Holy Mass as soon as the morning would permit, wherfore those which were present, assured of his recovery, began to cry out, a miracle, a miracle, a prodigious miracle. The noise of it was soon spread all ouer the College, and the whole community instantly was gathered together, to congratulate *Marcellus* his happy recovery: & vpon theyr knees before the picture of *S. Francis Xaverius*, his restorer to sound and perfect health, they recited the *Te Deum laudamus*, together with *Marcellus*, who by this time was risen out of bed, and had put on his clothes, after he had repaired his decayed forces by eating and drinking with a very good stomack, it being now four daies since he had taken any thing. After

this

this he took off the clothes and plaisters from about his wound, which was so perfectly cured, that there remained no scar, or mark of it, nay the very haire, which had been shaued off for the comodious applying of salues, were grown again. The next day, which was the fourth of Ianuary, he said Mass in the Church, at the Altar of *S. Francis Xaverius*. And, which is not a litle to be admired, instead of being enfeebled by his past pains & distempers, he had sufficient force, that very night, to set down in writing this prodigious miracle, with all the particulars of it, and to recount it, all the next day, in a maner without any intermission, to diuers persons; and about all was able to assist five whole hours at a Iuridical enquiry, which was made in the euening, by the Auditor of his Eminency the Cardinal Archbishop of *Naples*. Moreouer, from this day forward, strong and lusty, he exercised the functions of the Society. And a litle after for eight days together, night and day, without euer putting off his clothes, he attended his dying mother, vntill he had happily closed her eies: then more free & expedite for his Apostolical trauels into the Indies.

Now if any one desire to know what became of this happy Father, raised in a maner from death to life by *S. Francis Xaverius*; Going into the Indies, according to his holy vow, there to propagate the Ghospel of Christ, he first gaue signal testimonys of his Heroical vertues at Goa; and finally in Iapony, in the year 1637. according to the presignification of *S. Xaverius*

rius vnto him, he died for Christ at *Nangasack* hauing his head cut off with a cimeter vpon the 17 of October, after he had with an incredible constancy endured the cruel torments of water, and the pit, which those Barbarians are wont to exercise vpon Christians. *Ex R. P. Philip Alegam. More Illust.*

I add, out of the R. Fathers of the Society of IESVS at *Mechlin* in their collection of certain miraculous fauors obtained by the Inuocation of *S. Francis Xauierius* at his Relicks there, for the direction of the clients of this Great Saint in their Deuotions to him; that the Saint himself in an apparition, testified to R. F. *Marcellus Mastrilly*; that nothing was more grateful to him, nothing more powerful to obtain his assistance, then the Deuotion of a *Nouena* or nine dayes before his Canonization, that is, from the fourth of March to the twelfth, which was the day vpon which he was canonized for a Saint by his Holines Gregory the XIII. This Deuotion, at F. *Mastril*'s perswasion, was much in vogue in Italy, & many haue found great comfort by it, particularly in the year 1658. *Alexander Philipuccius* of the Society of IESVS, who suddenly recovered of a dangerous sicknes vpon the last day of a like *Nouena*. So They. And no wonder, that Christ our Lord should at that time giue speciall power to his Saints, to bestow singular fauors vpon their Clients, when by his Vicar vpon earth, he proposes them as special Patrons, to the Publick veneration of his Church.

*Two Miraculous cures approued for such by the
most Illustrious Archbishop of Mechlin.*

The I. Cure of madnes.

An. Dom. 1659. Decem. 30. **I**ohn Gommarts, son of Iohn Gommarts Butcher and of Sara Diffon, being eighteen years old, was afflicted with a strange and Frenetick malady in the week of *All Saints*, which lasted till *Christmas*, except that for the space of eight daies he was a litle better, but yet so as he did not return to himself, and recouer the vse of his senses. After these eight daies, the yong man was transported with such a furious madnes, that two or three strong and lusty men were not able to hold him, so that his mother was constrained to ty him to his bed hands and feet, with cords and chains of iron. As he was thus straitly tyed, he oftentimes cried out so hideously, and sufferd such strange conuulsions, that all were moued to pity and compassion, who saw him in this sad condition without being able to afford him any kind of succour. His mother deeply afflicted hereat, vsed the utmost of her endeauors, and sought all means imaginable to assuage, or in some maner to lenify the cruel malady of her son, but all remedies were to no purpose. In these sad circumstances the Physician seing himself not able to help the poor miserable creature, counseld his mother to implore the aid of heauen, which she

she did diuers times, but without any appearance of amendment, as also by the counsel of another person, she caused, but without success, the sick party to be exorcised by Mr. *Andrew Berckmans*, and Mr. *Ambrose Lache* both of them Priests, the later whereof counseld her to inuoke the assistance of S. *Xauerus*, and with confidence to adress herself to his Relicks, which are kept in the Church of the Fathers of the Society of IESVS, whereupon she made a vow to communicate, for her life, vpon the Saint's-day, and promised to procure a mass to be said the next day, and to burn a candle in his honor. In pursuit then of her promise she came to the Church of the Fathers of the Society, & entring into the chappel of our Lady, she instantly cast her eyes vpon a picture, which hangs neer the place where the Relicks of S. *Xauerus* are kept, and lifting vp her heart to this great Saint, and fixing her thoughts vpon him, she conceiued at the same time a confident hope, that he who had wrought so many miracles represented in the Table before her, would also haue pity vpon her, and her son. A litle after this she procured a Mass to be said by a Secular Priest in honor of the Saint, hoping to obtain of him by this means some signal fauor, and some comfort for her sick son. In time of the Holy sacrifice, she felt interiorly an extraordinary tranquillity and an vnwonted ioy, and said within her heart, O Blessed Lord, will my son be cur'd then, seeing that I find myself at such ease and quiet? And her hope, which deserued not to be frustrated,

and immediately its effect; for after Mafs recovering home, she was no sooner entered into her house, but she found there her son, but even now despaired of, in perfect health, and wholly cur'd of his madnes, who said vnto her as she came in, *Dear mother, I pray giue me something to eat for I am almost pin'd*, whereupon wholly transported with joy she gaue him some broth together with a wing of the hen with which it was made, which he ate with a good appetit, whereat she was much astonished, for that during his infirmity he had eaten as good as nothing, and in very deed for fīue or six daies he had not so much as tasted any kind of food. Morcouer after he had well eaten, he besought his mother that she would be pleased to loose him, for that, as he said, he was not able to endure that torment, and that he should dy if they did not vnty his hands and feet, which was instantly done, and half an hour after he clothed himself without any one to help him, and sat him down by the fire-side, where he ate again, and discoursed with his mother without any signe or token of frensy, and afterwards at night he went to bed and slept quietly without euer waking, from seuen and a half at night, vntill fix and a half next morning.

Behold how *Iohn Gommarts* in the time of a Mafs recouered his health and the vse of reason, to the astonishment of all his neighbors, and particularly of the Physitian, who left him in the morning in a sad condition, and found him after dinner perfectly cured, in such

sort, that the second day after his cure, perfectly restor'd to his senses, he went to Church to giue thanks to God for the great benefits and signal fauors, which he had receiued from his merciful goodnes through the intercession of Saint *Xaverius*.

The second cure of blindness.

An. Dom.

1660.

March. 11.

A *NNE van Bael*, native of *Anwerp*, being seuenteen years old; she had been afflicted for the space of ten years, with a defluxion which fell vpon her left eye, the euil whereof growing euery day worse and worse, after three years she wholly lost the vse of her eye. This first accident was accompanied with another yet more dangerous, for so much as that her right eye was couered with two whites, in such sort, that hauing lost the sight of her left eye, and not being able with her right to endure the light, she became hereby wholly blinde. Her aunt *Mary Bernaerts* moued with compassion towards her, vsed the vtmost of her power to finde out some means to remedy and cure her niece, but finding none in the art of Physitians, she put all her confidence in the profuse bounty of S. *Xaverius*: for when she had vnderstood at *Anwerp* of her Aunt *Elizabeth Bernaerts*, that he was greatly honored in the Church of the Society of *IESUS* at *Mechlin*, & that through his assistance many were freed from long and troublesom diseases,

she

he persuaded her Niece to go thither. So that at her persuasion she forthwith went thither, and lodged at her aunt Elizabeths house, that she might more commodiously honor & visit the Relicks of the *Saint*: and to the end that she might obtain her sight by his merits, she promised after her cure to get a solemn Mass to be sung, and to burn three wax-candels, moreouer she made a purpose to hear Mass nine daies together in his honor, beginning from the fourth of *March* and continuing to the twelfth. Vpon the fourth day of her Deuotion she actually experienced, that her confidence in the merits of the glorious *Xaverius* was not in vain, for as much as that then she began with her left eye to see the beams of the sun, and in the nine daies, the two whites which obscured her right eye, so loosed themselves that she was able to see all kinds of objects. According to the measure of her recovery she redoubled her confidence, and the feruor of her Deuotions, in effect, she added to her first Nouena a second, during which her sight was so perfectly restored, that she was able to make bone-lace, and to read any print though neuer so small.

*The Approbation of my Lord the most
Illustrious Archbishop.*

ANDREW by the grace of God and of the Sea Apostolick Archbishop of Mechlin &c. To all those who shall read these presents health in our Lord. For as much as we

haue approued a while ago the Relicks of the
 right arm of *S. Francis Xaverius*, and haue iud-
 ged it expedient that they should be publickly
 exposed, to the end that they might be hono-
 red by all the world, and the seruice of God
 might be encreased by the glory of his Saints
 & seeing that after this legal & solemn exposi-
 tion had been made in the Church of the
 Reuerend fathers of the Society of I E S V S
 of the College and Nouitiate at *Mechlin*,
 these Relicks haue been so very much hono-
 red, as well by the Burgers of this City, as by
 the inhabitants round about, that the diuine
 goodnes which has manifested the glory of
 his seruant in diuers parts of the world by an
 infinity of miracles, has made appear, by di-
 uers sudden cures and recoueries, that this
 deuotion of the faithful was very pleasing to
 him, we seeking nothing more earnestly then
 the honor of God in his Saints, his true mo-
 dels, we designed of our Canonical Chapter
 our Reuerend brethren *Dismas Corten & Fran-
 cis Vanden Driessche* Archpriest, Licentiates in
 the law, and Canons, to inform themselves
 exactly, according to custom and the ordina-
 tions of the Holy Councel of Trent, of all
 that had been reported concerning certain mi-
 raculous cures, which hauing been well exa-
 mined, and tried by Phisitians and lawful wit-
 nesses, obseruing the form of proceeding in
 like occasions and Approbation of miracles:
 It is assuredly true that *Iohn Gommarts* of eigh-
 teen years of age, was suddenly and perfectly
 cur'd of a dangerous and cruel Frensy, whilst
 that

that his mother *Sara Difson* made her supplication and prayers for the health of her son before the Relicks of *S. Francis Xaverius*.

Also that *Anne van Bael* of seuenteen years of age, whilst she performed her Deuotions before the same Relicks, was so absolutely cured of a certain malady in her eyes, that she has perfectly recovered the vse of them, whereas for three years before she had been blinde of her left eye, and her right was dimmed by two white spots: we, with the Counsel and Approbation of certain honorable persons, haue declared in the name of God, that these two cures, of *Iohn Gommarts*, and of *Anne van Bael*, as appeared by the precedent informations, were supernatural and miraculous, & that they may be attributed to the intercession of *S. Francis Xaverius*, & we haue also declared at this very instant, that we our selues haue had three stones happily cut from vs, the success whereof we had recommended with great confidence to this glorious Saint, and we approue the same by these presents, exhorting all the faithful to reuerence these Relicks, to the end that by the mediation of *S. Francis Xaverius* they may be worthy to be cured of all sorts of infirmities both of body and minde. Given at Bruxelles in our Archiepiscopal Pallace, vnder our signe and seal, the tenth of May, 1660.

Was subscribed

ANDREW

Archbishop of Meeblin.

And sealed with his own Great seal with red wax, as appears by the Original.

C 3

The

The approbation or confirmation of a miraculous favor obtained by innecating S. Francis Xaverius before his Holy Relicks in the Church of the Society of JESUS at Bruges, by the most Illustrious Robertus de Haynin Bishop of Bruges.

An. Dom.
1660.

Robertus De Haynin by the grace of God, and of the Sea Apostolick Bishop of Bruges, and hereditary Chancellor of Flanders; To all those who shall see, read, or hear read this present Approbation, Greeting in our Lord.

The great God, who is worthy of all praise in his Saints, is most of all to be honored in those, by whom vpon earth he works wonderful miracles, clear demonstrations of their sanctity, and an attestation of their supereminent prerogatiues in heauen. One of which is the most Holy Apostle of India and Iapony, Priest of the Society of JESUS, and vnwearied promulger of that holy Name, S. Francis Xaverius, a most true, yea a continual *Thaumaturg* of this our age. Whom, besides the remotest Indies, Italy highly cōmends, Spayn honores, Germany praises, Bohemia prays to, and serues, France extolls, the whole Netherlands experiment as such; and of late Flanders one of the prime Prouinces of the Netherlands, and Bruges one of her fairest towns, and in the same town Mary Palynck daughter to Henry Palynck and Mary Bronckmans his wife, very hono-

honorable Burgers of Bruges, & wife to Leonard Nariffien, has actually experienc'd the same: who, by a particular, and truly wonderful favor, as she was calling vpon this Saint, was by God almighty miraculously and suddenly cured of a grievous infirmity, so that she seems to haue been born to encrease the glory of S. Xavierius. As she was 21. years old [she is now eight and thirty] and in the winter-time was going along the streets, an vntoward boy hit her with a hard-frozen snow-ball vpon her right breast, a very tender part in women, so that through the greatnes of the pain she was forced to go to bed, and began to be very ill vpon it. But the Doctors and surgeons being strait called to her, the pain was a litle and for a short time diminished, but the euil was not expelled. For the blow of the snow-ball entering further then they imagined, breeding corruption, and taking deeper and deeper rooting; many years in the winter-time, especially when the air was enclined to snow, she suffered a new intolerable pain, mixt with pricking and cold, in such sort that the miserable woman somerimes got one infirmity, other whiles another, and passed ouer day and night without sleeping or resting. Yea the sore breast swelling somtimes as bigg as two, became vnfit to be suckt by the two children, which she bare during this euil, seing that the same breast gaue somtimes abundance of filthy matter instead of milk. Nay at last, as the end will shew, it came to a true & putrifying cancker, an euil most an end incurable. For the expel-

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ling whereof diuers Doctors of Physick were
called together to a consult. Nor content herewith,
they sought the aduice of diuers Doctors more remote,
and called them on purpose to her; by whose counsel
hauing vsed diuers plaisters, especially to lenify &
soften it, the pain and also the aboue mentioned swelling
as to any thing that was to be seen without
wholly vanished. The euil notwithstanding in
very deed spreading it self within, & tormenting
the infirm person with sharp prickings & shooting
and shootings, there broke forth after some
months another swelling, accompanied with
many and greiuous pains, that for the space of
six weeks it wholly took away her sleep, &
consequently almost her reason, and in like
manner all hope from Doctors of being able
to cure her: seing that, as they said, the cancer
was now fast to the ribbs, for which reason
this great euil was not curable euen by
the cutting off of the breast, a wonted but
notwithstanding a dangerous remedy euen as
to the life of the patient. Whereupon they
judged that nothing more was to be don to
her, only some comfortable remedies were to
be applied, to prolong her life for a time.

Afterwards in the same breast there bread a
litle vlcereous sore, which being opened was
the forerunner of two and twenty more. Out
of which there coming nothing but a purulent
moysture, vpon new aduice they applied
to it leeches, which sucked out of the same
breast well nigh forty ounces of blood. When
then all these things had been made proof of
to no

to no purpose and without effect by the Doctors & skilfullest surgeons, they vnanimously iudged, that the wit of man had no more to do here, but that the matter must wholly be committed to God; and admonished the sick party to receiue the most Holy Sacraments of the Holy Church, which are necessary for those who are in danger of death, quietly and contentedly to enter in to the way which leads to eternity, and for good and all to set her house in order. But when the good woman saw that her health was despaired of, and that no human help could succor her, she resolved with herself to make her address to Almighty God; and with a liuely confidence, and strong faith looking vpon a Picture hard by her of S. Francis Xavierius, she said within herself: This Saint, who is the friend of Almighty God, and my protector in all my indigencyes; and who has made himself great by the wonders which he daily works: and who by his merits, and prompt charity is wont to aid, and help the miserable, will pray for me and my health to the supreme God: and by his intercession, wil obtain for me of the Author of nature, that which surpasses all human power. But in the meantime her sicknes dayly encreasing and growing wors, and together a true loue to S. Xavierius also encreasing in her, at last she resolved, prouided her strength would permit, together with her husband vpon the twentieth of May 1660. to visit the famous Church of the Fathers of the Society of JESUS, dedicated to S. Xavierius, in the town of

Bruges, and there to cleanse her soul by the Holy Sacrament of Confession, and to add new strength to the same by the most wholesome food of the Diuine bread: and thus by the hands of the Saint, to offer vp to the good & great God both the Sacraments, besides the praiers of others who had taken vpon them to do the same at another Altar renowned for the inuocation of S. *Xauierius*, and hereby to expect a most certain remedy of her euil.

So then the day appointed being now come, all her pains and achings, which were much encreased, seemed as if they would oppose her good resolutions: but she notwithstanding not much heeding them, goes very early in the morning to the Church, desirous to accomplish the promise of her good will: she goes to confession, and afterwards to Holy Communion. Then being risen vp from the Communion banck; commending all her affairs from the bottom of her heart to God, and S. *Xauierius*, & begging of him her health with feruent praiers, she fell into a sownd before his picture at the first pillar of the body of the Church, against which she leaned as she sat vpon her knees. But being now after a litle time come again to herself, and perceiuing also in her self a suddenchange: to wit that the swelling of her breast was false, and that she was freed from all pains and achings, with which notwithstanding heretofore, yea vpon that very day, she had been sorely tormented; she rises vp amazed, and leapes for joy, and with an extraordinary gladnes of heart she greatly

ly blesses the good God, the author of all good things; and his great friend *S. Xaverius*, her protector and trusty helper in the her miseries, & praises them with a thousand thanks.

All these things being don, she returned towards home very jocond and ouerjoyed, recounting the wonders of God wrought in her by *S. Francis Xaverius*, to her husband not a litle astonished at this so sudden a change; assuring him that there was nothing of the pain, nothing of the smart remaining, which but a few houres agon was so great & grievous; shewed him also her breast so false of its swelling, that her clothes which before were too strait, were now much too wyde, in fine that she felt herself perfectly cured.

Being come home, her breast was searched in the presence of her husband: instantly the surgeons were sent for, her friends called in: who all vnanimously Confessed, that this so inueterate an euil, now was wholly vanished: that the breast was now cured, and the canker gon, but Diuinely, miraculously, & aboue all human power: attributing the cure to the Diuine mercy alone, moued herevnto by the merits, and inuocation of *S. Francis Xaverius*. The sores which remained were within a few daies dried vp, and hardened, no matter more coming out of them, all the swelling that remained vanished, & the before sick, but now well parties appetite returned to her again: the meat, which before was prohibited her, and in such like sicknesses is deadly, she now eates freely and without any prejudice to her health: so that of so great an euil

euil she retaines nothing but the bare memory, and to refresh the memory of it, to the end she may continually thank God for so great a benefit, a searr or hardnes, but very litle, proceeding from the drying vp of the veyns of the breast, without the remaining within of any root, or seed of the foregoing infirmity, yea or any danger of falling into it again.

After all these things with the declaration of many honorable Persons, as also with the informations or examen, & instructions hereabout, legally and duely taken before our coming to the Episcopal Seat of Bruges, according to the wonted order and rules of the law, had been represented vnto vs; and after we had vnderstood & attentiuely obserued all; hauing moreover in our Person heard the most experienced Doctors of Physick, & the surgeons, who with theyrown eies had seen the same, confirming with oath that the aboue-related cure must needs be miraculous, and aboue the power of nature; and now at last hauing also asked the Counsel of many, who were versed in the studies of Diuinity, and in the Laws, and of spiritual persons in Ecclesiastical dignities; and now hauing maturely considered all things hereabout; hauing also inuocated the name of God, we haue judged & declared, as by these presents we judge and declare, to the greater glory of God & *S. Francis Xanerius*, that the cure of the right breast of the before named *Mary Palyuck*, which for so long a time as has been said, was griued with a true and putrifying cancker, & suddenly and instantly became whole, is miraculous

ulous and above the power of nature. Exhorting all Christian believers, which shall come to know and vnderstand this matter, eternally to praise and magnify the most High & most mercifull God, & to bless him before all the liuing, for that he has shewed mercy to his handmaid; and moreouer we acknowledge that we in these afflicted times of the Christian commonwealth [in which we most of all need the intercessions of the Saints] not without Gods particuler providence do enjoy *S. Francis Xaverius* for so great a helper of the faithful, who may truly be called a Helper in miseries, and necessities, and is to be worshipped with all fervor, & to be inuocated with most profound deuotion, and to be exalted with all praise and honor.

We also, who in this place, in which God has placed vs, though vnworthy, as Pastor, haue a particuler care of our flock of Bruges; do praise and thank his mercy to vs, that he has kept the fulfilling of such a work for our first coming to this Bishoprick; and we humbly beseech him by the merits of *S. Francis Xaverius*, that he would be pleased to defend with his Diuine protectiō, and filled with heauenly benedictions to keep sound & in perfect health, vs & the sheep committed to our charge, who haue such a Deuotion to so great a Patron.

Given at Bruges in our Episcopal Pallace vpon the seventeenth of October 1662.

was subscribed

ROB. DE HAYNIN

Bishop of Bruges.

Under, hang the Episcopal Seal in red wax.

The

The cure of a Pestilent Fever, and the miraculous restoring of natural strength and forces, obtained by honoring a little picture, which had touched the Relicks of S. Francis Xauius at Mechlin, approved for a miracle by the most Reverend the Vicar General of the vacant Bishoprick of Bolduke.

An Dom
1662.

I Udocus Houbraken Canon of the Cathedral Church of Anwerp, and Vicar General of the vacant Diocess of Bolduke, To all that shall see these, Health in our Lord.

Amongst the vndoubted signes of the true Church are miracles, which are sometimes wont to be wrought, as well for the conuersion of Infidels to the faith, as also for the confirmation of the faithful in the same faith: for these miracles was singularly famous, both in his life, and after his death, S. Francis Xauius of the Society of *JESUS*, the glorious Apostle of India and Iapony, who, as we haue vnderstood, has extended to our subjects his miraculous and benefical arm, [a little peece whereof is exposed to publick veneration at Mechlin in the Church of the Society of *JESUS*.] Which that it may more manifestly appear, by these our present letters we testify, that we haue particularly examined, and caused to be examined the cure of a malignant feuer, and the sudden restoring of strength and forces, which by his means a certain yong woman in our Diocess

of Bolduke obtained in the manner following. When in the year 1662. the plague was at Breda, N. N. a farmers wife of the territory of Bolduke assisted her brother who was there sick of it: she being return'd home fell sick of a contagious feuer, and infected her husband, two sons, and her daughter *Catharin* being two and twenty years old. First of all the mother, and afterwards the father being taken away by this pestilential malady, and the two brothers also infested with the same, *Catharin*, from the six and twentieth of Iuly to the three and twentieth of August, was so exhausted with the continual burnings of the same pest, as that she lost at length not only her natural forces, but also her vnderstanding, in such sort as there being no remedy for her in human art, a skilful surgeon auouched that there was no hopes of her life, who amongst diuers others, both with his hand and oath confirmed this our narration. Their friends & neighbors vndoubtedly perswaded themselves that this house was infected with the plague; whereupō there was none who would afford comfort & necessary assistance to the sick parties. Notwithstanding their good *Pastor*, confiding through the merits and intercession of S. Francis Xavierius both to be preserved himself from infection, and also to free the sick from their infirmity, did not desert those who were deserted by all their friends. Hauing therefore late in the euening administred to *Catharin* the Holy Sacrament of Extreme Vnction, returning again the same euening, he brought with him

him a picture of *S. Francis Xavierius*, which had touched his Holy Relicks famous for miracles at *Mechlin*, and presenting it to *Catharin*, who was in a manner just a dying, by the hands of her brother, he incited them all to put their confidence in the intercession of that Blessed Saint to God for them. *Catharin* had now layne four or five dayes, without being able to moue herself: the picture being offered her, she took it and kist it with a great confidence, the Pastor hauing exhorted her to continue that her Denotion all night, he returned home. The next day early in the morning, without any bodies help or knowledge, *Catharin* rose out of her bed, and put on her clothes herself, and walked about the house: nay euen that very day, she would haue gone out into the field to get forrage for the catrel, had not her brothers hindred her. The day after she indeed went abroad, when in the mean time, the Pastor being come to visit her, expecting to finde her in her bed, either dead or dying, he sees her come in at the door loaded with a great basket of forrage, which she had gathered in the field. The good man was wholly astonished at this vnexpected miraculous change, but withall reprehended her imprudence, for so rashly exposing herself to the open air, and danger of a relapse, being but immediately recouered of so dangerous a malady. The maid hauing heard him with respect due to his person, confidently replied, *Sir, be not solicitous for me, I am out of danger, the Saint has perfectly cured me, and restored me my*
Strength

Strength ever since yesterday morning:

All these things hauing been declared to vs by a legal Instrument, to which, the Reuerend Pastor, *Catharin* herself, and the surgeon, her two brothers, and others of her kindred and neighbors had subscribed with oath, we first approued a Commissary in those parts, an honest and vnderstanding man, who after he had examined all things in our name, and had again, interposing the fidelity of an oath, receiued knowledge of the same things from *Catharin*, confirmed all with his own seal. Afterwards we our selues, here at Anwerp, examined the foresaid *Catharin*, in the presence of her Pastor conscious of all that had passed, and we found vnder the same Religion of an oath, that all had so happened. Which things being manifest, moreouer, there hauing been sent vnto vs in writing, the judgements of most skilful Physitians, who had been consulted about this matter, to wit of Tengers, and Brussels, & especially of two famous Professors and Doctors of Physick, & also of two others of the famous vniuersity of *Louain*, who vnanimously agreed, that this restauration of forces and strength in so short a space of time could not be obtained by any power of nature; to the end that we might do nothing but legally, and according to the Decrees of the Councel of Trent, we haue consulted learned men and skilful Diuines, and haue again in presence and with them heard the foresaid *Catharin*, and finally all things hauing been maturely, and as in the presence of God considered,

D

dered, after a long and often repeated examination, we thought it was fitting that we should decree, and by these presents we have decreed, that the cure of the said *Catharin* may be esteemed and published as miraculous, and wrought by God, and obtained through the merits of *S. Francis Xaverius*, and we do publish it, and testify, that we esteem it as such: beseeching God the Author of all things, that as he has been pleased to gather to his Church the nations of the Indies, by the preaching and miracles of *S. Francis Xaverius* while he lived, so he would now vouchsafe in these parts, by the miracles and intercession of the same Saint, to conserve & confirm his faithful people in the same Church, & graciously to gather those vnto her, who are by any error whatsoever separated from her. In confirmation of all these things, I have subscribed these presents with my own hand, & ordered them to be signed with the seal of our vicarship, vpon the 19. of the Month of March, in the year of our Lord 1664.

JVDOCUS HOVBRACKEN.



The place of the Seal.

*The Relation of a Miracle, wrought through the
intercession of the glorious Apostle of the Indies,
S. Francis Xaverius, at Palermo in Sicily,
the second of September 1662. appro-
ved by the most Illustrious Arch-
bishop of the same place.*

M Adam Mary Castelli had for her father Don Lancelot Castelli Marquis of Capizzi, Prince of Castle Ferrato, at present one of the three masters of the chamber of Counts who carry the sword, & President with a like number of the Robe at the administration of the Royal patrimony; and for her mother she had the Lady Hippolyta Larcara of the house of the Counts of S. Charles. This honorable Gentlewoman, after she had attained to sufficient age to deliberate of a state of life, contemning all worldly hopes, well founded as well vpon the promising qualifications of her own person, as vpon her family, it being one of the most flourishing & richest in all Palermo, consecrated herself to God by a perfect Holocaust, by taking the name of Hippolyta Lancelotta, and the habit of S. Basil in an ancient Monastery, called *Del Salvatore*: where she had a little before, amongst those exemplar Religious, spent the first years of her tender age, in an education as well noble, as holy.

The king of Virgins did not delay, to testify, with what particular satisfaction he accepted the generous oblation of this his new

Spouse; and he did it by bestowing vpon her one of those fauors, with which he is wont ordinarily to grace those whom he loues most tenderly; that is by a very strange, and very troublesom infirmity. Which began vpon the first of Iune, in the year one thousand six hundred sixty one, with a litle Catarr accompanied with a cough: which as then was not very troublesom vnto her, and also no great matter was made of it, but afterwards it did so extremely encrease, that hauing surmounted the force of all human remedies, it reduced the patient to such a condition, as she had no hopes to recouer, whilst that, before she was brought if not to dy, at least to desire death, she felt in her self the effects of death, according to the proportion of the frequency of the symptoms of death which did assault her, and according to the measure of the experiments, which the Physitians made of theyr art vpon her person, endeauoring to cure her. Vpon the sixth of August in the same year, this malignant humor discovered it self to be of another nature, then before it was apprehended to be: for it tormented sister *Hippolyta* for some hours together without one moments respite, with a most violent cough. From henceforward, as in case of open and proclaimed war, she was forced euery day to suffer the same assault of the said cough, which did cruelly shake her and ceased not to torment her for six hours together in the afternoon. Her pains were encreased by new accidents in the month of Ianuary. Her cough, after a short
truce

truce of a few daies, hauing recouered its forces, returned again with more violence; and sometimes the shaking was so violent, the impetuosity so great, & the straining to cough so frequent, that euery body wondered, how so delicate and feeble a yong maid was able to endure it, and not to dy of it. But that which gaue greatest cause of fear, was the falling of some drops of this pestilential catarr into her throat, where stopping the passage, it brought her to the very point of expiring. Wherefore fearing least some time or other she should be stifled herewith, and so dy suddenly, without further delay they gaue her the most sacred *Viaticum* or last Communion, & commended her soul to God. This slimy and biting distillation at length came out; and just as a torrent, makes the most hideous noyse when it breaks its bounds, so the Violence, which was necessary to cast out of the throat, this dangerous dam or stopping, was accompanied with so vehement a cough, as it resembled the bellowing of an ox, and all the monastery rung of it. Nor must any one wonder at this, or hold it for less credible, for it is not yet six years, since that at Macerata, the noyse, with which the air round about rung, by a cough of a yong Father of the Society of *IESVS*, was so strong and lowd, as that it was heard half a mile off. The horrible noyse of this cough and painful shaking of her whole body, was followed with most sharp head-achs with a great defection of her strength & forces, with languishings, faintings and swoonings. She

remained without strength, without speech, without motion, and was for a good space of time, sometimes for a quarter of an hour, with her mouth gaffly open, without being able to speak one syllable, or euen to moue her lips. Nor did the strange effects of this obstinat rheum stay here, but brought the patient, after an extreme weaknes, to an extreme contortio or gathering vp of her body; so as she was not able to ly along in her bed, but was forced to sit vp in it. Then just as Watermen managing theyr oar, at euery stroke, moue all their limbs back wards and forward, so she seized vpon by a cruel conuulsion, throwing herself with her arms and breast, now to the feet, and then again to the head of the bed, she tossed her self vp and down with great pain and torment. Four of the strongest of the Religious, to the end that they might somewhat assuage her dolours, endeauored to hold her as still as they could, but at length being not able any longer to endure the toyl, nor all four of them able to master the force of only one, & she sick too, they set besides her certain litle chairs, to the end that she laying hold of those, & throwing the about, might finde wherein to weary herself, and by that means abate the force of her strange frensy, which remaining in its vigor more grieuously tormented her. Palpitations and oppressions of heart, frequent necessity of breathing now on this side, then on that, an extreme difficulty of drawing her breath, conuulsions, sownings, were the symptoms which followed one in the neck of the other, with

with so violent an agitation of the sick party, that many of the Religious, who were more tenderly affected towards her, forbore to visit her, to the end they might not see her in this pitiful conditiō. In the fifteen months, in which the malady continued in this violence, many consults of Doctors were made with great expences. Besides abundance of Medecins of Iulips & Quintessences, they applied the burning heat of red hot irons twice, and cupping-glasses eight times or more, but all without doing her any good. Moreouer, if we will belieue Galen, there is no remedy on earth for this malady, which for its contumacious and insuperable fiercenes is called *Distillatio Ferina*. But while sister *Hippolyta*, her strength & forces exhausted, giuen ouer by the Doctors, who despaired of sauing her life, hauing lost her speech, at the end of a three dayes violent agony, wholly resigned to the Diuine will, was expecting the last mercy of God, the recompence of her patience with the end of all her dolours; behold, beyond all human hopes, she is rewarded with the gift of her lost health, to the end that she might multiply the crowns of her vertues by her faithful seruices of her bountiful spouse. She remembered herself, how that Father *Thomas Buscemy* of the Society of *JESUS*, hauing entred into the Monastery some few daies before to hear her Confession, had recounted vnto her a miracle, wrought in the City of Macerata vpon a Father of the same Society who being afflicted with the same malady, with very semblable symptoms of oppression of the heart, a

violent cough, & those other rude paroxisms, which I have aboue related, by taking for his Aduocate the Holy Apostle of the East, was by the Saint immediately and perfectly cured: she remembred also that the said Father, bringing to her a Relick, had exhorted her to make vse of a like recours to the Saint, for the recouery of her health: moreouer that the Father being returned to the College, had receiued a letter, by which sister *Hippolyta* demanded of him permission to pray to God & *S. Francis Xauierius*, not to prolong her life, but to hasten at least her death; but he persisting in his first Counsel, had answered her, that she should for the present quit that her desire of happines, and with a due indifferency pray to God to restore her health, if it were to his greater glory, to the end that she might employ it to the seruice of his Diuine Majesty, and of her Religion, and that she should repeat this praier three times. She then being now gasping for life, remembred that she had not been so punctually obedient to her spiritual Father, for which she was a litle troubled, and had some scruple of it, & so whether in recompence of her obedience, or as a disposition to the merit of that grace which was prepared for her, she felt her heart encouraged & strengthened by a great faith, such as she had not experimented ether in her first, or second praier: by means wherof, without delay, she repeats her praier in thought [being not able to do it by words] & beseeches God the third time in the form prescribed by her Confessarius, that through the intercession of
his

his faithful seruant, and Apostle of the East *S. Francis Xaverius*, he would deliuer her from this mortal infirmity. No sooner had she don this, but the torment of her agony being changed into a sweet repose, she fell into a quiet sleep: In her sleep she seemed to herself to hear an interior voice, which said vnto her, that she was now perfectly cured: and for that surprized, between astonishment and joy, she did not yet belieue it, and demanded how this was don so suddenly, & why she should receiue so great a reward for so small an act of obedience? Not so, replied to her clearly the same voice, but *S. Francis Xaverius*, whom you haue taken for your aduocate, has interposed his prayers for you to God; wherefore take his Relick, and lay it vpon your heart, for it is this Saint who has obtaind you this grace. And she had no need of any thing els quite to free her of her malady, but immediatly seized on by a sublime rauishment of spirit, what return, said she, shall I be able to make to my deliuerer, that I may acquit my self worthily of so considerable a fauor? Nothing els [replied again the diuine inspiration, which spoke to her in her heart without the noyse of words] but that first you communicate euery Friday in honor of *S. Francis*, offering to the soueraign Lord the most adorable Eucharist, the abridgment of all graces. Secondly that you banish from you that day all other thoughts, & spend it in a Deuout recollection, keeping silence exactly. Thirdly that by particular acts you employ your self in the exercise of some

vertue and aduance your self in the acquiring of it. At this very moment she raises her self vp, and hauing with a great Deuotion applied to her breast the Holy Relick, the true remedy of her incurable distillation and all other infirmity, she cryed out with a lowd and clear voice: I am well, *S. Francis Xauerus* has cured me, giue me my Habit, for I will go immediately to the Quire, to giue thanks to God and the Saint for my recovery. The mothers, who in a great number kept her company in this extremity, looked vpon these words, as the rauings of one that was out of herself; but presently after acknowledging them to be what they were indeed, an vndoubted testimony of the very truth, they were greatly astonished at them, which amazemēt soon changed it self into a hearty joy, and praises of the Diuine bounty and the Holy Apostle: & without exspecting any further, they went all in a modest & Deuout Order to the Quire with the sick person, who was then perfectly recovered: and sung the *Te Deum laudamus* in a sweet and harmonious consort with the applause & vn-speakable joy of the whole Monastery. After which, they immediately gaue notice of all that had passed to my Lord the Archbishop: by whose ordination, necessary informations hauing been taken, and a proceſs juridically formed, this present relation in an authentical form was drawn out of it. From the day on which the sick person was miraculously cured, vnto this present that we write this narration, are passed ten months: during which time she
has

has constantly enjoyed the grace of a perfect health as at the first moment in which she receiued it, except that when through forgetfulness, or some vnexpected accident, she has sometimes failed exactly to fulfill the duties ordained her by the Saint: for then she found her self to be seized on by certain symptoms of the same euil, but which were sent her only as an aduertisement, in such sort, that acknowledging her defect, and not deferring to correct it, the grudgings of her distemper strait vanished, and she was as free from them as before. Amongst others, for that hauing vpon one day of the Octaue of the Holy Apostle, lighted certain candels to honor his memory, she resolved afterwards, out of I know not what human respects, to put them out again, she was immediately assailed with those furious conuulsions, which we haue aboue recounted, together with loss of her speech, and was neither able to recouer the vse of her tongue, nor to free herself from those contorsions, until she had again lighted the candels. In like manner another time, her voice failing her in the Quire, in such sort that she could not sing one syllable of the diuine office; & all remedies which were vsed to make her voice return, seruing to no purpose, she remembered that she had not payed to her liberal benefactor, the small tribute of a lamp, which was to burn before his picture. Wherefore she ran to it immediately: and at that very instant, she was freed from the stopping of a watry humor, which was falne down into her throat. I could
here

here recount a multitude of such like amiable passages betwixt the Saint & his dear Deuote, but content your selues with these, which were alledged and authentically proued in the aboue-mentioned process.

There is only one thing, which although it discouer it self, notwithstanding, methinks I may not omit particularly to aduertise those of it, who shall read or hear this Relation: and'tis for the spiritual comfort of the Deuotes of the Holy Apostle, who by the obligation he imposed in recognizance of a fauor don by him, does vndoubtedly assure vs all, how greatly he is delighted in the exercises of that christian Piety, which the Deuotion of the faithful has begun, to honor Friday in a special manner, the day on which this Saint, departing out of this life in the Isle of Sanciano neer China, in an vnspeakable destitution of all human comfort, and consequently very like to that of our Lord, receiued from his Diuine Majesty an abundant recompense of his infinite and Apostolical labors, which he had vndergon for ten years in the East, to the great aduantage of souls, and glory of the faith.

Let vs pray vnto him then, that from aboue he would please to kindle in vs also a desire of meriting by good works, the effect of his protection and patronage in this happy spouse of IESVS CHRIST.

A sudden cure of a Rapture of nine years, wrought upon an old man of threescore and fifteen years of age, upon a vow made by another person to S. Francis Xaverius: approved for a Miracle by my Lord the most Illustrious and most Reverend Archbishop of Mechlin.

An. Dom.
1662.

ANDREW by the grace of God and of the Sea Apostolick Archbishop of Mechlin, to all those who shall see these presents, health in our Lord.

As amongst diuers places which giue singular marks of their zeal towards the miraculous Relicks of S. Francis Xaverius, the City of Mechlin Metropolis of our Diocess in the low-countries, does signally continue her Devotion with an extraordinary feruor, where that sacred Depositum was first of all exposed with our approbation to the veneration of the people in the Church of the Society of IESUS, so also the Diuine hand there opens it self largely, daily to distribute more considerable fauors by the miraculous and beneficial arm of his faithful seruant. For besides the fauors and miracles which we haue leasurly examined and duely approved hitherto, as also other Prelates of the Church haue don, we vnderstand that this great Apostle of the Indies, has lately made again appear the indeed prodigious power of his arm. To confirm this verity, we do declare by these presents, that
we

we haue commanded with all possible exactnes to search out the truth of a sudden cure of a rupture of nine years, which a certain inhabitant of *Mecklin* has obtained by the intercession of this glorious Saint, and which to this day he still perfectly enjoyes, as will appear by this authentical narration, which was sent to vs.

„ *William Plougart* being threescore and fifteen years old, was grievously tormented
 „ with the extreme pains of a Rupture, the
 „ swelling whereof fell down sometimes in
 „ such sort, as it was as biggas the head of a
 „ child. *Margaret de Hoogh* his wife was eye-
 „ witnes of it, and also *Lewis van Dael* felt it
 „ with his hand a few daies before he was cured,
 „ when he found him lying vpon the ram-
 „ pairs without force and strength, not being
 „ able to moue himself for the vehemency of
 „ his pains, which he has often confirmed by
 „ oath, and auouched that diuers times, for
 „ these five last years that he wrought with
 „ him, he obserued he was so weak and fee-
 „ ble, that he was forced to leaue off his dayly
 „ labor. The violence of this infirmity had
 „ from the beginning so oppressed the poor
 „ old man, that his sufferings growing euery
 „ day to be more violent then other, they
 „ made him wholly vnfit for labor. The fall-
 „ ling of his malady did so torment him in
 „ the night-time vpon the eleuenth of Decem-
 „ ber 1662. that he verily perswaded himself
 „ he should dy of it, protesting amidst the
 „ violence of his pains, that he should esteem
 himself

himself extremely happy, might he but dy, “
 and that by a death neuer so violent. A- “
 mongst others of his neighbors who were “
 awaked by the doleful noyse of his sad gro- “
 ans, a certain yong woman moued with “
 compassion towards him, at one a clock in “
 the night, made a vow in his behalf to S. “
Francis Xanerins, and promised to perform “
 it at his miraculous Relicks at *Mechlin*: no “
 sooner had she made her vow, but the com- “
 plaints and sighes of the infirm person cea- “
 sed. Early in the morning she went to see “
 him, and demanding how he did, his daugh- “
 ter *Magdalen* made her answer, that he had “
 slept quietly euer since one a clock in the “
 night. *Verily*, then replied the good maid, “
 I made a vow at the same time to the great A- “
 postle of the *Indies*, S. *Francis Xanerins*, for the “
 ease of your father, and I will forthwith accom- “
 plish it, with as much fidelity as speed. Vpon “
 the making & performance of this promise, “
 the said *William* was perfectly Cured, and has “
 not suffered any inconuenience from his “
 infirmity, for the space of two years now “
 past. He has walked vp and down, trauel- “
 led*, and don his ordinary labor, with as “
 great ease and alacrity, as if he had neuer “
 known what meant the torments of a trou- “
 blefom rupture; and which is more to be “
 wondred at in an old man of his age, six “
 months after his cure, vpon the first day of “
 May, he went from *Mechlin* to *Anwerp*, (a) “
 and returned again the same day on foot, & “
 this

a. Tyvelue miles:

„ this loaded with a heavy pack. A while after
 „ in the most vehement heats of the summer,
 „ he went from *Mechlin* to *Bruxels*, (b) & came
 „ back again the same day strong and lusty.
 „ Moreouer he protests that since his recovery
 „ of his health, for these two years, he has
 „ performed without any pain his accusto-
 „ med functions, although hard & laborious,
 „ [for that he is a gardener by occupation]
 „ that he has digged, sowed, and oftentimes
 „ in the cold and most dangerous moist sea-
 „ sons, bowed to the ground, plucked vp herbs
 „ by the roots in his garden; and in fine, that
 „ he has don other labors, which experience
 „ testifiesto be wholly contrary & pernicious
 „ to ruptures; that he has planted and trans-
 „ planted trees; and that in the summer last
 „ past, being vpon a tree of a moderate height
 „ he fell down off it to the ground, without
 „ any hurt, or resentment of his malady, al-
 „ though that heretofore, during the nine
 „ years he was tormented with it, it fretted
 „ and swelled with cutting pains, according
 „ as the air grew cold or moist, or if that in
 „ laboring he vsed any violence.

The News of this cure hauing been brought
 vs by many persons of credit, The Reuerend
John Baptista Bernaerts curate and canon of our
 Metropolitan Church, and *Antony Vermeulen*
 Licentiat in Diuinity, authorized to this pur-
 pose, took by our command the informati-
 ons with theyr vsual forms, which the said
William, his wife, his daughter, and *Lewis van*

Dael

b Tyvelue miles.

Daël subscribed with oath, as also the worship-
ful commissaries, who sent them vs signed with
their own seal. In confirmation whereof, many
other testimonies were added of the most fa-
mous Physicians of *Mechlin, Anwerp, and Bru-*
xels, and of the two prime professors and Doc-
tors of Physick in the famous vniuersity of
Louain, who vnanimously assure vs, that so
sudden and perfect a cure of a rupture of nine
years, wrought vpon a man of threescore and
fifteen years old, was aboue the power of na-
ture, which we hauing vnderstood, and conside-
red in the presence of God, as also hauing
required the judgements herein of diuers Di-
uines, and other personages of great ability
and Integrity, according to the Decree made
by the Council of Trent concerning the ap-
probation of New miracles, conforming our
selues to the faithful report of the Reuerend
Commissaries, who haue most diligently and
maturely examined, and considered the matter,
we judged it fitting, as we do also by these
presents judge it fitting, that this cure of *Wil-*
liam Plongart, both may and ought to be held
and published for supernatural and miraculous,
wrought and obtained of the Diuine goodnes,
by the intercession of *S. Francis Xaverius*, and
for such we publish and decree it. In credit
whereof we haue commanded our Secretary to
dispatch these presents, signed with our hand
and sealed with our seal, humbly beseeching
the good God, who glorifies those which glo-
rify him, and is honored in the honors of his
Saints [as we acknowledge, from our own

experience and with all kind of submission the glorious merits and signal favours of the blessed S. Francis Xaverius] that we may hereafter more frequently experiment the effects of his favorable protection. Given at Brussels the 28. of Nouember 1664.

It was signed

ANDREW

Archbishop of Mechlin.

And a litle lower

By order of my Lord the most
Illustrious and most Reuerend
Archbishop.

F. Despaute Secretary.

The place of the Seal †

A Miraculous cure of Lamenes obtained upon the
Seuenth of April 1662. through the interces-
sion of S. Francis Xaverius; approued
by the most Illustrious Ambrosius
Capello Bishop of Anwerp, the
23. of Nouember 1663.

FR : Ambrosius Capello by the Grace of
God, and of the Holy Apostolick seat of
Rome, Bishop of Anwerp, to all the faithful
Christians of this Bishoprick, Health in our Lord.

The constant Deuotion of the people of
Anwerp to S. Francis Xaverius, in his Holy Re-
licks, kept in the Church of the Professed
House there of the Society of JESUS, excites
the merciful God, who is alwaies wonderful
in his

ion. In his Saints, now and then, by certain super-
f the natural fauors to signify, how pleasing vnto
here. him the honor is, which we, here vpon earth,
fects. shew to his friends in heauen; letting as it were
uxels. descend certain rayes of that glory, which
they there eternally possesse, to the increasing
of that honor and temporal glory, which he
does also euen here vpon earth to those his
lin. same friends: and so it has appeared to vs now
the third time, in the Person of *Margarit Crick*,
most a deuout woman, of about eight and thirty
end. years of age, born at Alost of *Peter Crick* a
ry. merchant there in his life time, and *Susan*
Vander Straten. This woman in the year of our
Lord 1656. hauing fallen into a grieuous sick-
ness, and palsy in the right side of her body,
although she in some measure recovered of it,
yet notwithstanding she retained, in all her
right side, such a weaknes, that she was euer
after miserable, and wholly vnfit for any work
which required any force and strength, and
she got moreouer such a sudden contraction
of the nerues or sinews, that her right legg
became remarkably shorter then her left: in
such sort that she was forced, to make one
of her shooes, at least about half a thumb higher
then the other, and besides, was necessitated,
by reason of her great weaknes, to make vse
of a Crutch to go with all.

This lamenes in the maner related, together
with a general weaknes of the right side of
her body, stuck by her the space of six years.
During the first two years, to wit from the
year 1656. to the year 1658. she applied diuers

oyntments to her lame legg, but finding not the least benefit or betternes by them, for the future she layd them all aside, and past over the four next-following years [the three last wherof she liued at Anwerp] without vsing any human remedies, medecins, or oyntings, bearing with patience this litle crofs, which God had sent her. Vntil at last vpon the thirtieth day of March 1662. she made her address to *S. Francis Xauierius*, with a strong confidence of obtaining of God, through his merits & intercession, her perfect health, and strength. To which end she resolued with herself, the nine daies following, to go to visit his Relicks, in the Church of the Professed House of the Society of *IESUS*, there to do her Deuotions, & earnestly to beseech the same Saint, if it were the will of God, and would tend to her soules health, that he would vouchsafe to be her Aduocate, and obtain for her, perfect health of the Diuine mercy. And it seems the Saint stood ready to answer her request, for immediatly from the very beginning, & dayly forwards, during her nine-days Deuotion, she felt herself remarkably better as to her infirmity, together with a like encrease of her confidence in the merits of the Saint; so that vpon the seuenth day of April, being Good-Friday for the year last past 1662. & the last day of the Nouena, hauing ended her Deuotions before the Altar and Relicks of the foresaid Saint. finding her self comforted with an interior, sensible sweetnes, and strongly considering that she was cured through the intercession

son of *S. Xaverius*, and should hereafter be able to go without a crutch, she offered vp her crutch, and there left it: then rising vp from her praying place, she went strait out of the Church without any difficulty: being come in to the street, finding herself stronger and stronger, she went to the Church of *S. James*, and thence to the Church of *S. George*, and so to her own dwelling, which was thereabouts; with an vnspeakable joy, and a heart full of thanksgiuing to her curer and restorer *S. Francis Xaverius*, and was beheld with like admiration, first by her own hous-hold and neighbors, who saw her come home, and afterwards by innumerable multitudes of people, who had before seen & known the said *Margaret Crick*, lame and miserable, going with a crutch, and high shoos, and all notwithstanding yet falling on one-side in her gate, whom they now saw without crutch or prop, to go nimbly, and right vpon her limbs, without being able to perceiue any defect in her gate. And this strength and soundnes of her body, did so encrease, that shortly after [to wit in the sommer of the same year 1662. and again in the sommer of the present year 1663.] she went on foot from *Baestroo* to *Aelost*, of about nine miles distance, without any help of stick, or crutch, or any thing els: yea without euen feeling any greater wearynes in one legg, then in the other, to the great admiration of her friends and kinsfolks, and others of the town of *Aelost*, who had before known, or seen her lame, and miserable. In this perfect health & strength

strength of limbs, does she continue to this very day, for the space of seuenteen Months, alwaies going vpright, without the least limping on one side or the other, without feeling any pain or contraction of Nerues, or any other incommodity.

All which being so represented vnto vs, as it has been related, we haue thought good to examin the same more narrowly, according to the duty of our Episcopal function, & the zeal we haue to promote the honor of God, and of his Saints.

First then, hauing gotten full information, of the sicknes and condition, in the which *Margaret Crick* was, before she came to *Anwerp*; [the same information being taken at *Aelst*, vpon the Tenth of October 1653. by Right Reuerend Mr. *Iohn Fernand. Garrido* Dean of the Collegial Church there, and the Reuerend Mr. *Marius* Canon of the same Church, therevnto especially commissioned in the name of the most illustrious the Archbishop of *Mecklin*.] we haue also in like manner to the more strict examen of the sicknes, and what has happened to the foresaid *Margaret Crick* for the time she has liued here at *Anwerp*, and also to whatsoeuer might be required in this matter & its circumstances, commissioned the very Reuerend Mr. *Henricus van Halmale* Licentiate in both Laws, & Dean of our Cathedral Church of our Blessed Lady; and besides him, the Reuerend Canons Mr. *Antonius van Berchem* Licentiate in both Laws, Protonotary Apostolick, and Archpreist; and Mr. *Aubertus van*
den

den Erde, Licentiate in both Laws, Protonotary Apostolick and Canon Graduate of the same our Cathedral Church, who vnder solemn oath made in their hands, heard the relation as well from the foresaid *Margaret Crick*, as also from diuers other persons, who knew the foresaid *Margaret*, from those with whom she had dwelt, & from some who saw her come home vpon the day of her cure: afterwards, they asked the judgement of three famous Doctors of Physick of this City, who hauing well and maturely considered all the fore-said points and informations, in like manner vnder solemn oath they vnanimously judged, and attested, that the aboue mentioned sudden cure of the foresaid *Margaret*, was aboue all natural power and means: and must necessarily be attributed to God alone, and to S. *Francis Xavierius*, whom God would hereby honor.

Wherefore report hauing been made to vs, of all that has been said, by the aboue-mentioned Commissioners, and we hauing been perfectly informed of all the particulars, and hauing also heard the opinion of our Doctors in Diuinity, do declare the aboue related sudden cure of the foresaid *Margaret Crick*, to be miraculous, and supernatural, and that it ought to be held by euery one for a true miracle: exciting all vnanimously to praise and thank God, who has giuen vs within the town of Anwerp, as well for our corporal, as for our spiritual necessities, so powerful an Aduocate, and who is pleased amongst vs, by remarkable signes to exalt his great instrument and A-

possible S. Francis Xavierius, who carried and propagated Gods true faith, honor, and glory to the utmost bounds of India and Iapony.

In testimony of the truth whereof we have signed these presents, and confirmed them with our own Seal, at Anwerp in our Episcopal palace the 23. of Nouemb. in the year 1663.

Was subscribed

F. AMBROS. CAPELLO
Bishop of Anwerp.

At the side was put the Episcopal Seal.

Vnderneath was written:

By order of the most Illustrious before-named:

And yet lower.

D. vanden Brul Secretarius.

A woman in Travel happily deliuered, and freed from witchcraft by the Intercession of S. Francis Xavierius, in the year of our Lord 1662. in the month of April.

C Atharin van Hoef wife to Peter vander Elst Burger of Lire, was no sooner deliuered of five of her children, but she saw them born, and dead at the same moment, and they vnhappy infants found their cradles in their graues, before they had been washed from original

original sin by the sacred waters of Baptism. This sad accident afflicted their sorrowful mother the more grievously, for that she perceived by diuers signes and tokens, that they were stifled by magicall charms and enchantments.

Witches and enchanters, in their diabolical arts, by the permission of Almighty God, make vse of the fruits of the earth, and of the dung of rats, & other filthy creatures, to work maligne effects vpon the bodies of men. with such kind of sorceries as these, this poor woman was outragiously afflicted, finding her bed oftentimes full of them, although she had caused it to be cleansed before. Wherefore finding herself thus grievously assailed by wicked spirits and their adherents, she caused herself to be exorcized for four whole years, when excited by the noise of the miracles wrought through the intercession of S. *Xavierius* at *Mechlin*, she went thither. And entering into the chappel where the Relicks of the Saint are kept, immediately the Saint filled her soul with such a sweetnes and comfort in her afflictions, as cheered her at the very heart, and she was not a litle strengthened by it. The poor woman being again with child, the four last months of her time she was afflicted with such a troublesome flux of Blood, accompanied with such a dereliction of forces, with such languishings and faintings, and so many euils at once, that fearing least oppressed by them she should dy suddenly, they gaue her the most Holy *Vaticum* or last Sacrament of our Lords Body.

These

These sad effects made the mid-wife and her kindred judge that there was no hopes of her life: notwithstanding the sick party, although her strength and forces were exhausted, and she giuen ouer by all, yet did she not cease to expect from the abundant charity of S. *Xaverius*, together with the end of her dolours, the recompense of her faith, which wonderfully encreased when they brought her a Relick and picture of the Saint; to whom she offered a heart of filuer, and promised to procure a solemne Mass to be sung, and in case she were deliuered of a son, she would giue him the name of *Francis Xaverius*.

As she rolled this sweet thought in her minde she sowned away, & remained so a long time without motion, so that euery one thought she was dead. Coming to herself again, she comforted those which were about her, with words which abundantly testified the confidence of her heart, saying vnto them with a languishing voice, *Assuredly S. Xaverius will help me, he will cure me of my Pains, and in fine he will save my life, and the life of my child.*

The Physitian being conscious of these strange kinds of euils and miseries of the good woman, fearing least the bowels of the mother might come to be the graue of her vnborn child, caused a Surgeon to be called, to be ready to open the womb of the sick party, in case she should come to dy, that so the infant might be baptized if it were yet aliae. A litle after, sownings, and the ordinary symptomes followed one another with such violence, that
the

the sick party had the Holy candle in her hand a long time without any signe of life. Having continued in this manner insensible for a time, by litle and litle she opened her eyes, and besought her friends to say one *Pater* and *Ave* in honor of the great Saint, from whose bounty she hoped to obtain her cure.

A Father her Cōfessarius, who was in a chamber neer her, set himself to say the Litanies of all the Saints, and when he had pronounced three times the name of S. Xaverius, behold without feeling the cruel approaches, and sharp pangs of child-birth, she was deliuered of a son, whose happy birth sweetned the grief, which the sad loss of her other children had caused in her. Since this her safe and fauorable deliuey, she, together with her litle Infant, has enjoyed perfect health, without being troubled from that time with those charmes and witchcrafts, which oppugned her child-bearing with so many anguishes & grieuances.

The Approbation of this last Fauor by the most Reuerend Bishop of Anwerp, F. Ambrosius Capello, for breuity sake I haue omitted. In which approbation, after due examen by commissarys by him to that purpose appointed, he declares that this Fauor, [for so he styles it only, and not an absolute Mrracle] may piously and prudently be beliened to haue been receined by the singular assistance of S. Francis Xaverius. The omnipotent and most merciful IESVS, through the intercession of the same his great Instrument in the conuersion of souls, work many like fauors for his humble Catholick Clients in England, and compell by his Holy
grace

Tractes wrought
by the Apostles to say to this Great Apostle
and Doctor of the Roman-Catholick Church, what
the Jews said of old to Christ our Lord, in like
circumstances, Rabbi scimus &c. Sir, we know
that you are a master come from God, for no man
could work those signes which thou doest, vnles God
were with him. But may they neuer deserue to hear
that of our Bless'd Saviour concerning the obstinate
Jews Io. 15. Si opera non fecissem in eis quæ nemo
alius fecit, peccatum non haberent &c. If I had
not don works amongst them which no other has
don they would not haue sinned. If I had not come
and spoken vnto them, they would not haue sinned,
but now they haue no excuse for their sin. Amen.

Ad maiorem Dei & Sancti
X A V E R I I gloriam.

F I N I S.

THE RAPTURE

OF an Affectionate SOUL before

AN ACROSTIC

Composed in Latin

By the HOLY FATHER
S. FRANCIS XAVERIUS.

O GOD, I love Thee, not to get
Thy Favour to be Saved; nor yet
To shun that sad Eternal Lot,
Design'd for those that love Thee not;
Thou, Thou, my JESU, to thy Love
Would'st needs Embrace me on the Cross;
Thou would'st endure both Nails and Lance,
Disgrace and Dolours, with a Trance
Of bloody Sweat, and boundless Seas
Of Anguish and Bitterness;
Nay, even Death's last Agony:
And this for me, a Foe to Thee,
Most Loving JESUS, shall this move
No like Reason of Love for Love?
Above all things I love Thee best;
Yet not for Hope of Interest,
Nor for to gain Heaven's Pearly Land;
Nor for to stop thy threatening Hand:
But as Thou lovedst me, so do I
Love Thee, and ever shall, merely
Because Thou art my King, my GOD,
Of Love the Source, and Period. **AMEN.**

AN

AN OBLATION,

By which S. IGNATIUS of DOYLA
frequently every Day Offered
himself to GOD.

Retire, O LORD, all my Liberty, my Memo-
ry, my Understanding, and my whole Will. You
ave given me All that I Have, All that I Possess, and
I give back, and surrender All to Your Divine Will,
that You may absolutely dispose of All. Give me only
Your Love, and Your Grace, and I am Rich enough.
I have nothing more to Ask.

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